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A
DEFENCE
OF
DRINKING
TO THE
Pious MEMORY
OF
K. CHARLES I.

by RICHARD STEELE Esq;

AND Printed, and Re-printed in Dublin,

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THE following is A Defence of Drinking to the pious Memory of King Charles I. never yet Printed. The Author was one of the Club in which the Discourse delivered in them was held, and he put it down in Writing as soon as he came home, but fearing the Times would not prove so favourable to a Defence of Drinking to the Immortal Memory of our Deliverer King WILLIAM, he changed that Name for that of King CHARLES I. intending thereby to allure his Readers into an Approbation of his Performance. But he since repents of his Fears, ventures his Argument, and boldly owns himself A Church of England W H I G.

Any honest loyal Gentlemen, (the best of all) exceeding good Churchmen, being met together at the Old King's Head in — Lane, upon the 28th of January last past, fell accidentally into Discourse upon

upon the approaching Fast-Day; and after having spent abundance of their Fire upon the Villains that committed that notorious Fact, and that occasioned so much Scandal and Reproach to our Nation and the Protestant Religion; one of the Company took up a Glass of Wine, and in the Transport of his Zeal, cried out, Come, here's a Health to the Blessed Memory of King Charles the Martyr, and of all those brave and loyal Souls who lived and died in his Service. The Company was large and the Health went round without scruple, till it came to the last Man, who happened to be a Gentleman of C—k in Ireland, who rising up, with a more serious and composed Air than he usually wore, spoke to them in this manner. I know, that being Men of Conscience and Religion, and all of you my good Friends, you will not only forgive this short Interruption of your Gaiety and good Humour, but will also excuse me the pledging this last Health when I have told you, that I have in my Pocket, a Book lately delivered by my Learned and Right Reverend Diocesan to his Clergy, by way of Charge at his Visitation; wherein he lays it down for a certain and undoubted Truth, — That to drink in the Remembrance of the Dead, *excommunicat* *is an Action* *der the Gospel.* I will not *give you the* Proof, at large, his L—p brings to make the Proposition good; but in short he says, That the Action of drinking applied to the Memory of the

the Dead, having been made Sacramental by him who had Power to do it, was thereby so appropriated to that Sacrament, that it is therefore never to be used on any other Occasion; and consequently, that to drink in Memory of any other Person, tho' never so great and good, if dead, is prophane, most impious, and abominable. Here he paused a while, and the Company took their time to stare at him, and at one another; when resuming this Discourse, he proceeded thus, I would not have you, Gentlemen, think that my L—d is an Enemy to the Memory of Great and Noble Persons, and such as have been Benefactors to Mankind, or suffered for the Cause of Justice and Religion. He will allow you to make an honourable mention of them; he will allow Encomiums of them to a great degree, in Historys, in Sermons, and Discourses, he will allow you to raise Statues to them, Trophys, Pyramids, to ring Bells, make Bonfires and Illuminations, and many other ways express your Gratitude and your Esteem of them. But because that Drinking to the Memory of *Christ's Death*, is that (he says) in which the very Life and Being of the Sacrament consists, you cannot, without Sin and Prophane-ty, drink to the Memory of any dead Person. 'Tis nothing in your Excuse, he says, that your drinking to the Memory of King *Charles*, and the loyal Cavaliers and good Churchmen of those days, is not done in the same manner, nor with the same Design, nor with the same

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or like Circumstances, with which you drink at Church, as long as you use the same Action of drinking to the Memory of the Dead.

'Tis nothing in your Excuse, he says, that you would shift, and turn, and wind about, and tell us, that you only intend hereby to express the Honour and Esteem in which you have that Blessed Religious King, and those who loved and served him when alive, and honour his Memory now when dead. 'Tis all the same thing, 'tis all naught, 'tis paying him Divine Honour, 'tis paying them Divine Honours, which neither He nor they are proper Objects of. This is the Sum of that Substance of that Discourse, which pleased the Clergy of that Diocese so well, that they earnestly desired his L———p to *Publish it for the good of that Kingdom*; and the present C———n Ordered publick Thanks to be given to his L———p for his excellent Performance therein. And certainly, the least Respect that one can show to one's Diocesan, and to the whole Clergy of the Kingdom in C———n Assembled will be, *To forbear Drinking a Health, which brings us to at the least into the Peril of Ideiatri.*

Here he sat down, and the w———ny continued silent for some time, which, one might see, proceeded from their Amazement, but not without a mixture of Scorn and Indignation. At length said one, I wonder what these Scholars

do and what the Witchcraft is, that they no sooner turn their Heads to the Profession of Divinity, but they, most of them, fall immediately into this Reckoning, that they must think, and reason, and talk, in a manner peculiar to themselves, and different from the way of all the world besides. For my part, I have always thought it enough, that a Clergyman distinguish himself from the rest of his Neighbours, by his external decent Habit, grave behaviour, and Sobriety of Manners; and I have seldom known them fail of securing to him that Esteem and Reverence which we of the Laity are (for our Good) obliged to pay to his Person, for the sake of his good Office. We go to School with them, we read the same Books, we learn the same Languages, we study at the Universitys with equal Diligence and Application, and use the same Assurances with them, to obtain the Skill and Science that we aim at. And do they, *by the laying on of Hands*, immediatly acquire new Faculties and Powers of Mind, superior Understanding, better Judgment, and greater Illuminations, than they had before? If not, how comes it, that we should not think our selves competent and proper Judges of the things that are open to the common Sense and Understanding of all reasonable and educated People, as any Clergyman in the Diocese of C—k, or even of all the C——n of that Kingdom? I shall not fear the being over vain, if I say, I believe I know more of the common Law of England

land than any Gentleman of the Irish C——n; and I may say the same, and much more, of the Skill of my Neighbour here, in his Profession of Physick.

It is our Business, and we have made it our particular Study; but there are some things of the Common Law, which every body knows as well as I; and some in Physick which every body knows as well as this my Neighbour: And it would be a piece of Arrogance and vain Presumption to appropriate to our Professions the Knowledge of such things as every one may know, and which most do know, because they are of use, and most Men are concerned to know them. And may not I say the same thing of *Blasphemy*, the *Prophanation of Things sacred*, the *committing Idolatry*, and other crying and enormous Sins? They fall, we know, under the Study and Consideration of the *Theologues*; but does not the general Knowledge of them lie open to common Sense, and the common Understanding of reasonable and litterate Men? I can say for my self, and, I believe, for all the Company, that I know little of the *School Distinctions*, nor can I exactly say what is *Blasphemy*, *Idolatry*, or *Profanation of Things Sacred*; but they are things of such Importance, and of so near Concern to us all, that I dare say I never had been knowingly or willingly guilty of all, or any of them, much less can I accuse my self of having fallen into the Guilt of any of them

them, by *Drinking to the Blessed Memory of King CHARLES the First, and all the loyal Cavaliers, and good Churchmen, that serv'd him faithfully, which, I confess, I have often done.* Nor am I at all convinced of having done amiss, by any thing my Friend of C—k there has produced.

And I desire the whole Company to be so plain as to tell us each for himself, whether he thought of *Paying Divine Honours to the Dead*, by such a *Health*, or of committing any other Offence in Drinking it; and whether he now believes he did amiss in so doing, since he has heard the dreadful Accusation and the Grounds of it.

Upon this, the Gentleman, who by beginning the *Health*, had occasioned the Debate, rose up, and not without some visible Emotion, spake in this manner; I protest, with all Earnestness, before this good Company, that I am heartily concerned to find such a Notion as this started by a B—p, accepted in such a manner by a *Diocesan Clergy*, and to receive so solemn a Sanction, by a C—n. I am afraid to think, how many real Blasphemies and real Profanation of Things Holy, this will occasion in a thousand Taverns and Assemblies. They who are already profane and scorers of Holy Things, and they who have a Tendency that way, will make most dreadful Work with this New Notion, and thank the Man
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that found it out, and made it ready to their Hands : Even People who have all the Reverence in the World, for what they ought, and who abhor the Application of Things most sacred and most awful, to things most ordinary and frequent, and of most common use, will yet be hardly able to abstain from doing it in their Imagination.

There is a strangely troublesome Unluckiness, in Peoples Fancies, that brings to mind the Passages they would most willingly forget ; and any thing that has an impious *Oddness* in it, returns more frequently than better things will doe, altho' it come both uninvited, and is entertained with much uneasiness. But since this Mischiefe is already done, and People have it put into their Heads, to call to Mind the greatest Mysteries of Religion, whilst they are doing some of the meanest and most indifferent Actions of their Life (and such I think is *Drinking Healths*) I leave it to the Starters and the Propagaters of this new Notion, to answer for it where they may; and shall only think my self concern'd to vindicate my self from all the Sins that have been mingled in that Glass. I thought of nothing, when I drank that Health, but doing Honour to that Religious Prince, and shewing what Esteem I held those excellent People in, who serv'd him faithfully, and suffer'd for his Cause. If any one should ask me, how it comes about that drinking and remem-

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bring any one should signify & express the Esteem we have him in, I should not be able to make it out very satisfactorily to a nice Reasoner, but tell him it was Use and Custom made it so, which in such trivial Matters is Weight sufficient; and if I had a Mind to shew my Reading, I could prove it customary so to do for many Hundred Years before the Birth of Christ. But that it seems, is now out of the Question, and it is only criminal for *Christians* to drink to the Memory of any dead Person since the first Institution of the Sacrament: But, is it manifest indeed, beyond all Contradiction, that what our Saviour bid his Followers do, in such a manner, and to such an end, in that great solemn Ordinance, should be so sacred and appropriated to that great solemn Ordinance, that it should never be applied to any other common use? Is it a Consequence of strict Necessity, that Actions, which are in themselves indifferent and of very common use with the World, should be for ever tyed to a Religious Institution, by one who had all Power to institute? Does things follow necessarily from that, without a positive Command so to appropriate such an Action? Such a Command is not so much as pretended to be given, in this Case; and we shall see with other Eyes than mine, who can see that such a Sanctification, Separation, or setting apart, of the Action of Drinking to the Memory of the Dead, is any farther implied in such an Institution, than common Decency in all Religious Performances requires.

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And there, had I been B—— of C——, I would have left it; unless I had chosen some other Matter to entertain the *Clergy* and *Churchwardens* with, for fear of putting that into Peoples Heads, which otherwise had never entered into them, and which perhaps will never out again, and do them, I dare engage, no good, but may, 'tis more than probable, occasion a thousand and ten thousand foolish, senseless, perverse Disputings, as well as impious and prophane Allusions and Comparisons, of things most awful and tremendous, in Places and at Times the most improper. Had my good L— but told us, we must take all heed to guard our most Holy Mysteries, from every thing that has a Tendency to the profanation of them, and that to use such Actions and such Words in the low Passages of common Life, and upon every ordinary Occasion which we are wont to use in the most solemn and most sacred Ordinances of our Religion would naturally make the latter cheap and vile and lessen our Esteem and Reverence of them in degrees, besides the giving impious and absurd People frequent Occasions of abusing and of treating scornfully those Mysteries: Now not a reasonable Man that would not have been thankful for the Warning, and, I hope, have made the good and proper use of it: And tho' I should not have look'd upon such Exhortations as applicable in any great degree to the Case before us

yet as the Effect of true Zeal and a good Spirit it must and would have had its weight with every one. But when the Drinking *To the good King Charles's Memory*, is charged with Profanation, with abominable Impiety, and an Idolatrous paying Divine Honours to the Dead, and I know not how many mortal Sins besides; why, every body begins to look about him, and to consider from whence this dreadful Cry comes, upon what good Grounds this Accusation is built, and with what Arguments and Reason it is to be supported; and when he finds it ends in this, *That no body must drink to the Memory of a dead Person, because we are commanded in the Sacrament to drink in Remembrance of Christ's Death*: As I think there is not one in a thousand that sees that Consequence, tho' made to his Hands, so I know not if any one can believe it to be Just, besides the C———n.

What? in the Name of Reason, will this Learned Body of Men make us believe, that Actions are the *same*, that are done in the most different manner, with the most different *Design*, and with *Circumstances* the most different and most unlike, that can be devised or found out? Have we not all of us been taught just contrary to this, since first we came to Reason? Have we not hitherto believed, that *the way and manner* of doing a thing, distinguishes that thing from it self, when done in a way and manner altogether different? Have we

we not hitherto believed, that *the way and manner* of doing a thing, distinguishes that thing from it self, when done in a way and manner altogether different? Have we not hitherto believed, that the *Design and Purpose* with which we do a thing, distinguishes that thing from it self, and makes it quite another thing than it would be, when done with another *Design and Purpose*? And have we not been always taught, that *Circumstances* are the things that make *Actions*, which materially and to all appearance are the same, the most different that can be? And even so far as to make that *Action* good, which in other *Circumstances* would be stark naught? That to be *commendable*, which would be *blamed and condemned*? And are we to begin again our way of thinking, and to believe, that *institution* of words and *Actions*, in a most Religious Ordinance, has so appropriated those Words and *Actions* to that Ordinance, that it should be, for ever after a *Profanation* and *Impiety* to use those Words and *Actions* (some of them I mean) upon any other Occasion? and that neither the *Manner* of using them, nor the *Design* in using them, nor *Circumstances* in which they are used, should exempt Men from being *Profane* and *Impious*, in using them on any ordinary Occasion, in common Life? Who could have thought, that *Institution* only, tho by *Supreme Authority*, without *Command*, or the least hint of a *Divine Appointment*, should have to consecrated

consecrated Words and Actions to one particular Occasion, which before lay open to common use, and were esteemed, by all, indifferent? But so my L—d of C— has determined, and so the C— n have decreed the matter.

But shall we not consider, Gentlemen, (before we make these large Submissions to a Synod of Men that once were fallible as we) that if neither the Manner, nor the Design, nor the Circumstances, of Words and Actions (which have been once used in the Institution of an Ordinance) determine them to be good or evil, scandalous or laudable, what have we left, either to quiet our own Consciences when we reflect, or to satisfy others when they blame and accuse us, for what we have said or done that may be liable to Misconstruction? Do we not, all of us, say and do a hundred things that we should dislike, and condemn our selves for, were we not conscious to our selves, that we said and did those things, in such a Manner, with such a Design, and with such Circumstances, as, we are sure, were innocent and right? and have we any other Refuge but this to fly to, when other Pe^ole blame and accuse us, for those things which would perhaps be truly blameable, if we could not assure those People, that they were done in such Manner, with such a Design, and with such Circumstances as, in all other cases, cover them from blame, and make them innocent and laudable? And shall we easily depart from
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the only way we have of acquitting our selves to our own Consciences, and to one another, upon Mistakes and Misconstructions, and give our Reason entirely up to the Pretences of Religion? I ask if we shall do this thing, but know it is impossible for Reasonable Men to do it sincerely.

We have all of us drunk this Health, and I dare say we have all of us done our Duty at the appointed Times, in the most solemn Ordinance of our Religion, in the best manner that we could: But does any one's Heart reproach him with having done the *first*, in the like Manner; to the like Purpose, and with the like Circumstances, that he ever perform'd the *second*? Do not our Hearts assure us, every one of us that no two Actions in the World could differ more than these two? And have we any other way of knowing that they are so widely different from each other, but by considering the Manner in which, the Purpose and Design to which, and the Circumstances with which they were each of them done? Had we performed these two Actions in the same Manner, to the same Purpose, and with the same Circumstances, we should have known them, as well as the C——n, to have been the same: But when we know the direct contrary to all this; shall we believe them to be the same only because the C——n says they are: Whoever gives his assent to Authority against his Reason, gives nothing but Words; it is the Obedience of a Beast, it is

a Sacrifice without a Heart; which tho it please vain Men, who love to see their Fellow-Creatures crawling on the Ground before them, altho' with Curses in their Mouths, yet never can be acceptable to God, the Fountain of Reason and Understanding.

In a word, we have but one way of knowinig whether what we do is good or evil; which is, the knowing the Design, the Manner, and Circumstances of what is done; and this the C — n would take from us, by telling us, they signify nothing, if what we say and do has been appointed to be said and done in a Sacramental Ordinance. If we think fit to yeld to this way of Concluding, let us e'en fall down upon our Faces, and walk henceforwards upon all Four, for this is the Posture that will best become us. But if we know our own Hearts, and can judge of our own Actions, by their proper Circumstances, let us still stand upon our Feet, maintain our Innocence, and justify our *Health*.

I have said before, and say now again, that I began this *Health*, in the Manner with which we begin most other *Healts*, when we meet at Evenings in such Houses as this, to refresh our selves after the Business of the Day is over, and be as easy, and good humour'd as we can: I had no other Design in so doing, than to signify how much I prized, loved and honoured the good King, and
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those who served him faithfully, and suffered for him. And for the Circumstances with which we did this heinous thing, you are all of you Witnesses, that it was Six a Clock at Night, the Room was hung with old Tapestry, we sat round a Square Table, upon Russia leather Chairs, six Candles, in as many Brass Candlesticks, two Bottles of Water, and eight of Wine, a Plate of Olives and a good many Heels of Bread, which I see we have made an end of. There was not so much as *Grace* said, there was not a religious Word uttered And I appeal to all of you, if what was either said or done in this Place and upon this Occasion, did so much as call to your Mind the Thought of any thing you used to say or do, in a much better Place, and on the solemnest Occasion that ever was?

To this the whole Company agreed, and give the Lawyer (for so he was) a Look, and a Bow of Approbation; but he who sat against him was not content with that, but said moreover, You have nor, I believe, better expressed your own Mind than that of all the Company, nor made any other Apology for your self, than what will fit us all. I will not conceal, that I had read this famous and approved Piece, before I came to this Place; and yet, even with that Prejudice upon my Mind, I thought of nothing, I intended nothing, and I know I did nothing, but drink that Health; and I was put in mind of nothing there.

by, which I could not innocently think on, even in a Tavern. I will not, however, answer, for my self at all other times, ; there is, as you observed, a strange Unluckiness in most Peoples Imaginations, and when an impious, or obscene, or very extravagant Image, has once been represented to the Mind, either by hearing, reading, or seeing ; even good and chaste, and sober People, cannot help or hinder its returning upon them, in Time, and Place, and Circumstances, the most unseasonable and improper, and when it is not only uninvited and unwelcome (give me leave to use your own Words) but fled from, hated, and rejected with the greatest Detestation, I have a Mind as well resolv'd and fortified against the applying things most sacred to things most trivial, as most Men have, and in the indifferent Actions of low Life. I do as seldom as I can remember what is great and truly awful, but as I said, I will not answer for my self at all times : It may happen so ill, that the very striving to baffle and drive away an ugly Thought, may be the means of fixing it the deeper for that time : and we are often safer by our forgetting, than by remembering to be upon our Guard against it.

But should my Mind be at any time hereafter haunted by this new imagination, whom have I to thank for it ? Should it so chance, that when I Drink *To the Memory of King CHARLES*, I should be put in Mind of something I would
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not think on, I should be truly sorry for it; the mixture of these thoughts would trouble me, for the Moment, but I would boldly say, *The Brat is none of mine, it was begotten by a B——, Midwived into the World by the Clergy of a Diocese, and Nursed by a C———n, and called in here against my Will.*

But should a great many other Folks go farther yet, and, by the starting, publishing, and cherishing these new Notions, proceed to Blasphemies, Impieties, and Profanations of things most sacred, comparing things that are incomparable, and horribly abusing holy Institutions, what should we say to those who have *occasioned* all these dreadful Mischiefs? Shall we not charitably say, (in spite of themselves) that they *meant* it not, they *intended* it not, they had no *Design* of doing any Mischief, but great Good, to us thereby? This they must say, and they have nothing else, to say, for this is sufficient for their Vindication: And I only desire that what is sufficient for *them*, may be sufficient for *us*, and that we may have the Benefit of the same Weights and Measures. We have the Manner, the Design, and Circumstances of Action, to defend us, and they can have no more. We must both of us take good heed, that our Intentions be sincere, and that the Manner, and the Circumstances of what we say and do, be not such as naturally, and easily, and commonly tend to Evil, and creat Scandal. But in the
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Name of all Gods and Goddeses that never were, how comes it, That the Drinking this *Health* should be charged with *Idolatry*, and paying Divine Honours to the Dead? I truly take King *CHARLES* to have been a very sober, chaste, Religious Prince whilst he lived and I believe him to be now a very happy Soul in Joy: But I have never thought the *Cavaliers* were *Saints*, nor ever thought of paying Him or Them Divine Honours by Drinking their Health, nor meant any more thereby than to commend his Virtue, and approve their Cause, and, what is naturally consequent thereon, to spirit up in our selves that loyal Affection and Service to our Prince, which the Benefits of a good Government deserve at our Hands, and which the Laws of the Land require of us. And whoever means more by his Loyalty, than doing what the Laws call for, or what they will justify him in, is in great danger of idolizing his living Prince, than I am in idolizing the *Dead*, by *Drinking to his Memory*; for truly I mean very little or nothing, but *He* apparently pays him a piece of Worship that is not due to him, and attribute, to him a Power which he neither has, nor ought to Claim.

But shall we take such things as these upon Trust, because a *B—p* says them, and the *C—r* thanks him for it? I will not, for a Moment, yield, that it is Sin, and Profanation, and Impiety, to use the same Words and Actions, in the ordinary and

and common Transactions of Life, which are commanded to be used in the most solemn Ordinances of Religion, when both the Manner and Design, and Circumstances of speaking and acting, are as different from each other as things can be imagined to be. I will not yield to any one, that Words and Actions are forever appropriated to sacred Use, by being used in sacred Matters, without a positive Command never to use them upon any other Occasion. This Matter is not proved at all, nor ever will be, but is a Notion fruitful of Absurdities, of Superstitions and Mischief. But should it be now granted and supposed, how would it follow, that Drinking to the Memory of the Dead should be paying Divine Honours to them, because we pay Divine Honour to our Saviour Christ when we drink (at the Sacrament) in Remembrance of his Death? The Clergy know better than we, that they, who are so grievously mistaken as to deny the Divinity of our Lord, do yet commemorate his Death with Praise and Thanksgiving; and certainly they do nothing absurd or improper herein. For had it pleased God to have redeemed the World by the Death and Sacrifice of a mere Man, to whom he had given the Power of instituting Sacraments, and he should have instituted one in Commemoration of his Sufferings, and the Benefits that Men received thereby; who does not see that Men might have drunk in Remembrance of that precious Death, without the paying any Divine Honours to him?

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It is not therefore the Drinking in Remembrance of the Dead that is a Proof or Token of paying Divine Honours to any one, in whose Remembrance we drink. He who died for our Sins who instituted our Sacraments, and who commanded us to drink in Remembrance of Him, was indeed a Divine Person, and so in doing as he bad us, we obey God, and if we pray to Him, in that Commemoration, we pay Him Divine Honour. But certainly the Drinking in Remembrance of his Death does not necessarily suppose him a Divine Person, nor is it, consequently, the paying him Divine Honour.

He is our Lawgiver, and he is very God, so that when we obey the Laws, we obey the Laws of God, but we do not acknowledge him to be God, meerly by paying Obedience to his Laws. For we should pay Obedience to his Laws, were he appointed by the Father to be our Lawgiver, (as *Moses* was to the *Jews*) altho' he had not been very God of very God.

And so it is, that we may pay Divine Honour to our ~~Saviour~~, willt we commemorate his Death and Sufferings because he is a Divine Person, but our commemorating his Death and sufferings in the Sacrament, is no manner of Proof of his Divinity, nor any Proof that we believe him to be God; but we believe him to be so from other Proofs, than from his Dying for us.

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If therefore the Drinking in Remembrance of Christ's Death be not, of it self, the paying him Divine Honour, the Drinking in Remembrance of any other Person can never be so; because by my L— of C—'s Arguments, The latter is only said to be so, because it is done in imitation of the former.

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